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JOHN RUSKIN;

ASPECTS OF HIS THOUGHT AND TEACHINGS.

BY

EDMUND J. BAILLIE.

(MEMBER OF THE RUSKIN SOCIETY.)

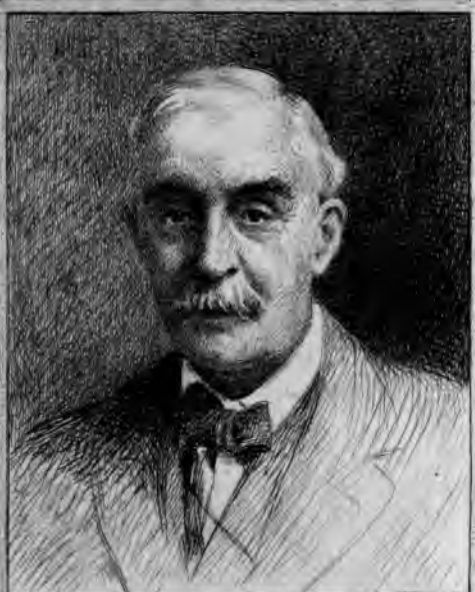
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yours,
W. Ruckin



JOHN RUSKIN ;

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TO-DAY.*

"Thou knowest not what a day may bring forth."—PROVERBS XXVII. 1.

"To-day"

Unsullied comes to thee—new-born.

To-morrow is not thine;

The sun may cease to shine

For thee, ere earth shall greet its morn.

Be earnest, then, in thought and deed,

Nor fear approaching night:

Calm comes with evening light,

And hope, and peace.—Thy duty heed

"To-day."

* Mr. Ruskin's Motto.

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P R E F A C E.

THE following Papers are reprinted from "HOUSE AND HOME," in which Journal they appeared during the first months of the present year. They are intended to serve as an introduction to the study of Mr. RUSKIN's works. I have tried to show, on the surface, what beauties may be found in the depths. The task has been, to me, a "labour of love"; my only difficulty that of selecting from such a wide field of truth and beauty those passages best suited for the present purpose.

EDMUND J. BAILLIE.

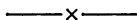
CHESTER,

August, 1882.

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JOHN RUSKIN.



CHAPTER I.

INTRODUCTORY.

JOHN RUSKIN was born in London on the 8th of February, 1819. His father, a member of the firm of Ruskin, Telfer, and Dumecq, wine merchants of note and standing, appears to have been a man of high principle and thorough integrity of character. Mr. RUSKIN several times refers to him in some of the letters of FORS CLAVIGERA in terms of filial affection and regard, and tells us he has written on the granite slab, over his grave, that he was "an entirely honest merchant;" an epitaph brief but beautifully expressive.

Of the earlier life of JOHN RUSKIN we get a glimpse now and again as it is laid before us here and there throughout the letters of FORS. We are told that his mother had it deeply in her heart to make an Evangelical clergyman of him, and she looked fondly to the future when he should be at least a Bishop, but—he adds—"I had an aunt more Evangelical than my mother . . . and am not an Evangelical clergyman."

He tells us, further, that his father annually hired a post-chaise for two months in the summer time, by the help of which he went the round of his country customers; and, as the father took his son with him on these pleasant journeys, he saw "all the high roads, and most of the cross ones, in England and Wales, and great part of Lowland Scotland, as far as Perth." His father had "a rare love of pictures," and an "innate faculty for the discern-

ment of true art," to which he attributes the real cause of the bias of his after life. He saw most of the noblemen's homes in England, not indeed "at that age caring for the pictures, but much for castles and ruins, feeling more and more, as he grew elder, the healthy delight and uncovetous admiration, and perceiving, as soon as he could perceive any political truth at all, that it was probably much happier to live in a small house, and have Warwick Castle to be astonished at, than to live in Warwick Castle and have nothing to be astonished at."

This early acquaintance with nature and the sublime had powerful effect upon his mind. At the age of nine we find his heart inspired with the fire of the poet, and he bursts into song—a fragment of which has been preserved to us, and is no uncertain index of his fancy and feeling, but is also evidence of the early possession of a powerful eloquence, afterwards so constantly manifested and still so wonderfully maintained.

In later years he received his education at Christ Church, Oxford, where he gained the Newdigate prize for poetry in 1839, the subject of the poem being *SALSETTE AND ELEPHANTA*. The first volume of "*MODERN PAINTERS*" appeared in 1843, since which time the thoughts of his fertile mind and warm heart have found abiding record, and now form no small part of our richer treasures.

It would be difficult to find in the annals of literature a man of such versatile genius. He has not merely explored the wide area of the arts and sciences, but he has gone deeply into the questions of humanity, and has laid before us problems involved in the mystery of life—the passing strength of the body; the powers of the mind; the susceptibilities of the heart; the sanctity of the soul. He has pleaded with powerful eloquence in the poetry of prose for the identification of the blessings of life with its duties. Reverently and earnestly has he shown us that the Grace of God is the possession promised to the humble; His love to the obedient; His favour to the faithful; His Spirit to those who seek it and do His commands.

To those who mix with the multitude—whose daily duties bring them in contact with the world—it will be an acknowledged truism that a characteristic of the age is unrest. On the stage of the world events follow rapidly. Nay, but the tragedy, the drama, the burlesque of life, if you will, are enacted simultaneously. They are brought

forward in confusing contrast on the play-bill; and as one reads the recorded history of a day in the morning paper, the heart is moved alternately with approval and admiration—with sorrow and shame. A multiplicity of causes has induced the habit of haste, harmful in its influence, and, if indulged, destructive of all that is hopeful and helpful. The writings of Mr. RUSKIN have done much to turn this chaos of disorder and despair into a cosmos of order and peace. He points out, with calm assurance, in the midst of murmurings and fears, that each day brings with it its strength and its trial, its enjoyments and its blessings, its duties and its cares. If we rush with hot haste past the one, to grasp, impatiently, the other, we must not expect to find life an ecstasy.

It is his constant effort to teach that life is not the idle waste of years, or even an existence passed in perpetual fearfulness of wrong-doing, intent only upon ease and reward; but true life is active—intent upon doing good; the spirit seeking direction and guidance; the hand finding its work and doing it with might; no limit to right energy, and healthy action—the world is the field; the whole being permeated with the spirit of Christ; the Bible, a textbook—clear, explicit, and definite; prayer, the medium through which we are inspired with strength; faith, the medium through which we dispense power; conscience, the test of action; love, the motive and reward. This is no new teaching save to those who have not yet learned what it is to live. And this is the teaching of JOHN RUSKIN.

Truth and justice are constant conditions—are, in fact, the essentials of his system. The standard is high—let us the more honestly strive for its attainment. If it is not readily gained, the more noble the conflict, the more valuable the possession. Truth may appear to tarry long, and justice may seem to be delayed, but eventually they are ours inevitably. The true Teacher is a Prophet; the Prophet is necessarily in advance of his age.

CHAPTER II.

STYLE.

"As much art must be used in building up sentences out of words as in building houses, if we wish the prose we write to be worthy of the name of Literature; it is not Literature unless it have style and character and be written with curious care."

So reads the closing sentence of one of the earlier paragraphs in the "Primer of English Literature," by the Rev. STOPFORD BROOKE; and this definition is particularly and peculiarly appropriate to the writings of Mr. RUSKIN, for they possess distinctive character, and have been written with "curious care." In a recent article upon "FICTION—FAIR AND FOUL," he tells us that "a sentence of 'MODERN PAINTERS' was often written four or five times over in his own hand, and tried in every word for perhaps an hour; perhaps a forenoon, before it was passed for the printer;" an admission which evidences the exercise of "curious care," indeed, in strange contrast to the rash haste so manifest in much of the literature of to-day! In "LOVE'S MEINIE," Mr. RUSKIN writes:—"The thoughtless reader, who imagines that my own style (such as it is, the one thing which the British public concedes to me as a real power) has been formed without pains, may smile at the confidence with which I speak of altering accepted and even long-established nomenclature. But the use which I now have of language has taken me forty years to attain." In these two statements we have evidence of cautious care in the building up of sentences, and of the devotion of lengthy service, and those who know his earnestness of purpose and concentration of thought, will need no assurance that the labours of these forty years have given deservedly and unreservedly to Mr. RUSKIN a peculiar possession, denied to many who have sought flowers from the same fields, pearls from the same sea. He is thoroughly candid with his readers; he takes

them fully into his confidences, and has no tricks to win them or retain them. He does not desire to prejudice the mind for or against by subtle exaggeration or guarded omission. His words flow freely from the fountain of thought; he has only one standard for the measure of his utterance, one purpose for the direction of his work; truth for the one and its advancement for the other. There is not, therefore, pedantic display for self-glorification, but there is an all-pervading evidence of a careful acquaintance with, and exhaustive study of, the subject in hand—a clear definition of detail, which every truth worthy of treatment is entitled to receive, and which every careful reader has a right to expect.

Truth is never to be sacrificed at the Shrine of Style, it is not to be impaired or obscured, but aided and enforced, by euphonious expression. There is in much of our ordinary Literature a tendency at times to have little love for the one or regard for the other. Language has been allowed, as Mr. RUSKIN says, "to slack itself into slang, or bloat itself into bombast;" and thus much of its dignity, beauty, and power has been lost in the mistaken effort to give grace to a sentence by a futile combination which destroys all *idea of simplicity and strength.*

He pertinently asks in his third article on FICTION: "Do you, good Reader, know good style when you get it?" Leaving the question, he proceeds to analyze a given sentence, and presents six elements of "good style," which are briefly as follows:—

1. Absolute command over all passion however intense, the first of first conditions.
2. Choice of the fewest and simplest words that can be found, in the compass of the language, to express the thing meant, these few words being arranged in the most straightforward and intelligible way.
3. Perfectly emphatic and clear utterance of the chosen words.
4. Absolute spontaneity in doing all this, easily and necessarily as the heart beats. The king cannot speak otherwise than he does, nor the hero.
5. Melody in words; changeable, with their passion fitted to it exactly, and the utmost of which the language is capable. The melody in prose being Æolian and voluble; in verse nobler, by submitting itself to stricter law.
6. Utmost spiritual contents in the words; so that each carries

not only its incident meaning, but a cloudy companionship, of higher or darker meaning, according to the passion, nearly always indicated by metaphor.

Thus concisely do we get Mr. RUSKIN's views upon style, and the test may be fearlessly applied to his own bequest to the world of letters. But beyond these defined, abiding elements, there are, of course, changing phases of disposition and thought, the effect of the development of the mind and expansion of the heart; changes necessary to all healthy growth, as may be learned from the Field or the Forest. The Rose preserves its character as a Rose through the periods when buds are opening to the call of spring, when blooms are blushing beneath their coronet of golden pollen grains, or when the autumn passes, leaving the stems naked, and the branches, like sceptres, tipped with the ruddy "fruit of its kind." So the influences of a progressive life can be traced in the writings of Mr. RUSKIN. One will find occasionally—under varying circumstances and conditions—genial humour, striking satire, and pungent sarcasm; frequently deep pathos, fearless enthusiasm, or stern rebuke; always complete confidence, thorough earnestness, intense admiration of nature and love of truth, singular originality of thought, power of description, and beauty of refined expression, aided by a wealth of illustration at once appropriate and forcible, giving vitality and character to all that he writes, and ensuring him a position as elevated and unique as it is solitary and distinctive.

Mr. RUSKIN has alluded to RICHARD HOOKER as one of his early masters in style, but there is the force of a deeper current plainly perceptible, and it may be said, with safety, that before he was influenced by the works of Hooker, he had imbibed from the BIBLE the purity and power of expressive utterance which he possesses to such an eminent degree. With regard to his later writings, which have been spoken of as colloquial in character, he has recently said that he has written "habitually in a manner suited for oral delivery . . . by the help of this very familiarity of style endeavouring to compel in the student a clearness of thought and precision of language which have hitherto been in no wise the virtues, or skills, of scientific persons."

Amongst the means that have secured to Mr. RUSKIN his place in the foremost ranks of English Literature, one of the secrets of

his power is that he avails himself fully and freely of the gifts with which man has been endowed by his Creator ; he sees with his eyes, hears with his ears, labours with his hands, thinks with his brain, feels with his heart, communes with his soul. This throne-room, from whence the edicts of life issue, he has thus further referred to in the concluding words of the preface of "SEASAME AND LILIES" :—

"If any one skilled in reading the torn manuscripts of the human soul cares for more intimate knowledge of me, he may have it by knowing with what persons in past history I have most sympathy.

"I will name three.

"In all that is strongest and deepest in me, and that fits me for my work, and gives light and shadow to my being, I have sympathy with GUIDO GUINICELLI.

"In my constant natural temper, and thoughts of things, and of people, with MARMONTEL.

"In my forced and accidental temper, and thoughts of things, and of people, with DEAN SWIFT."

This is his own conception of the harmony of his existence. Be it so. To many of us the chords of the symphony are of a grander depth, and such as could but be produced from a more perfect instrument than one of three strings.

CHAPTER III.

READING.

Books are passports to the territory of explored thought; the right use of them is the channel by which the limpid streams of the rivers of life are conveyed, from this wisdom-land, to make more fertile the broad plains of the receptive mind. Everybody reads: or, rather, everybody follows that intellectual habit commonly called reading, but which, in many cases, is a mere tasting of words and phrases, a momentary admiration of the turn of a sentence, or the beauty of a carefully expressed sentiment, hastily scanned and soon forgotten—a habit, this, more readily formed than conquered—a frivolous feasting calculated to induce mental dyspepsia rather than the building up of a healthy intellect.

If BACON'S maxim, "Reading maketh a full man," be true, it is equally certain that the careless indulgence of this absorptive faculty does not in any way tend to make a full man, but an empty one. The mind becomes at most but little better than a mere machine; a kind of mental phonograph, moved to the mechanical utterance of the thoughts of others, with an air of lifeless mimicry. It is essential, therefore, that this habit of trifling should be cautiously guarded, or a continuous concentration of thought will not be possible, without violent effort, and the higher powers of the mind will be much impaired by the practice—permitted and controlled at first, but which now controls and rules.

It is not surprising that much has been said upon Books and Reading. It is but natural that the cultured in literature should have something to say upon literary culture. The truth is taught in varying words and phrases, but the root of the matter is ever the same. In that great museum of intellectual aphorisms, "EMERSON'S ESSAYS," amid the wonderful collection of polished

fragments and sparkling gems, we find the precept "Books are the best of things well used; abused, among the worst." This axiom is fact in essence.

It is strange to think of a period when there were no books, when the history of a nation lived only in the mouth and mind of the people, and when the thoughts of man were lost to the living world when he was gathered to his fathers. But books have an honoured ancestry. The ancient philosopher, the Preacher, who speaks to us from the pages of the Inspired Word, remarks with peculiar force that he, in his age, had discovered that "of making many books there is no end;" and may not we fear that in our times the rapid multiplication of books may in some measure prove a perplexity, if not a plague. Many books; few years. This is the problem that presents itself to every one who lives in admiration in the world of letters. Some have expressed wonder that the scholar's research has been so wide; the marvel is, that the attention of the intellect has been restrained, and fixed, so closely, upon so little, amid so much that has claim to charm. It requires resolution to withstand the temptation which at times allures, with its promise of bright changing scenes and new companions.

It seems singularly fortunate that in the re-issue of Mr. RUSKIN's works the first volume of the new uniform series should be that which gives the student the key to the cabinet; that tells the reader what to read, when to read, and how to read. In the essay entitled *KING'S TREASURES* found in "*SESAME AND LILIES*," he deals very fully with the subject under consideration, "the treasures hidden in books; and about the way we find them, and the way we lose them." He reminds us that "there is a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation; talk to us in the best words they can choose, and of the things nearest their hearts;" and having thus introduced us to the silent society of the great and good, he tells us how to make the acquaintance profitable.

Let us consult him as to what constitutes the character of a good companion—in short, what is a book? What shall we read? He tells us, "All books are divisible into two classes, the books of the hour, and the books of all time. Mark this distinction—it is not one of quality only. It is not merely the bad book that does not last, and the good one that does. It is a distinction of

species Our friend's letter may be delightful, or necessary, to-day ; whether worth keeping or not is to be considered. The newspaper may be entirely proper at breakfast-time, but assuredly it is not reading for all day A book is essentially not a talked thing, but a written thing ; and written, not with a view of mere communication, but of permanence The author has something to say which he perceives to be true and useful, or helpfully beautiful He would fain set it down for ever ; engrave it on a rock if he could ; saying, this is the best of me ; for the rest, I ate, and drank, and slept, loved and hated like another ; my life was as a vapour, and is not ; but this I saw and knew : this, if anything of mine, is worth your memory. This is ' writing,' it is in his small human way, and with whatever degree of true inspiration is in him, his inscription, or scripture. That is a 'book.'"

It is well for us to note that in our choice and consideration of a subject we are apt to establish our own intellect and pre-conceived opinions as the gauge by which we measure the work and thought of others : "Very ready we are to say of a book, How good this is—that's exactly what I think ! But the right feeling is, How strange that is ! I never thought of that before and yet I see it is true ; or if I don't now I hope I shall some day. But whether thus submissively or not, at least be sure that you go to the author to get at *his* meaning, not to find yours. Judge it afterwards, if you think yourself qualified to do so, but ascertain it first."

This is the service demanded of those who would labour in the Elysian fields of literature. ' It must be a true service, too. It is healthful, it is pleasant, and the reward is sure. If we are tired of standing in the market place, intellectually idle, and desire to enter the gates, "there is but brief question : Do you deserve to enter ? Pass. Do you ask to be a companion of nobles ? Make yourself noble, and you shall be. Do you long for the conversation of the wise ? Learn to understand it, and you shall hear it. But on other terms ? No."

Briefly, under the figure of an industrious miner, searching for gold, Mr. RUSKIN tells us in forcible metaphor *when* to read, thus : "When you come to a good book you must ask yourself, Am I inclined to work as an Australian miner would ? Are my pick-

axes and shovels in good order, and am I in good trim myself—my sleeves well up to the elbow, and my breath good, and my temper?" This of itself will indicate *how* he would have us to read, but, lest the figure should veil some part of his purpose, he has given, in detail, directions unmistakeable, and with the fervour of confidence and assurance: "I tell you, earnestly and authoritatively (*I know* I am right in this), you must get into the habit of looking at words, and assuring yourself of their meaning, syllable by syllable—nay, letter by letter You might read all the books in the British Museum (if you could live long enough) and remain an utterly 'illiterate,' uneducated person; but if you read ten pages of a good book, letter by letter—that is to say with real accuracy—you are for evermore, in some measure, an educated person. The entire difference between education and non-education (as regards the merely intellectual part of it), consists in this accuracy."

Thus emphatically have we a message from a master in the art. One whose reading has proved a solace and strength. This is the endowment of reading.

CHAPTER IV.

EDUCATION.

THERE is, apparently, a widely prevailing misconception as to the absolute meaning of the word "education." It is imperfectly understood, if not improperly used. The root of the word, however, clearly indicates its true meaning—bringing out, not cramming in; leading forth the various powers of the mind in the exercise of healthy thought; giving man possession of the strength of his intellect, placing him above the level of the brute creation, and making him something more than a mere speech-possessed automaton—in short, education proper is the right training of the hand, the head, and the heart.

Mr. RUSKIN's teachings upon this all-important question are neither limited nor uncertain. Upon the ears of the people of this money-loving age his voice may fall with curious sound sometimes. The mercenary spirit has a conception that education is a system whereby the acquirement of what it regards as "wealth" is rendered more certain, and will therefore be surprised and startled that this element is omitted from all calculation in the estimation of the blessings, or rewards, of wisdom; but to those who have realized that "her ways are ways of pleasantness, and all her paths are peace," that "the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold," the teachings are trite and true. To those who, having ventured their frail barque upon the sea of knowledge, have lifted anchor and spread sail, a chart is here prepared; the course is clearly indicated, the shallows shown, and the depths defined.

~~What, then, is the aim of education?~~ To fit man for life. ~~This will be readily conceded.~~ What, then, is the aim of life?

Mr. RUSKIN has reviewed the question thus: "Man's use and function are, to be the witness of the glory of God, and to advance that glory, by his reasonable obedience and resultant happiness." People speak in this working age, when they speak from their

hearts, as though houses and lands, and food and raiment, were alone useful, and as if sight, thought, and admiration were all profitless Men's business in this world falls, mainly, into three divisions :

- " 1. To know themselves, and the existing state of things with which they have to do.
- " 2. To be happy in themselves and the existing state of things, so far as either are marred or mendable.
- " 3. To mend themselves and the existing state of things, so far as either are marred or mendable."

He proceeds to point out that for these man has substituted the choice of a total ignorance, a state of unhappiness, and a determination to leave things alone. Let us make ourselves familiar with this view before proceeding. Read the passage again carefully; it requires careful reading and serious thought. It is the foundation upon which the fabric is raised. Curious architecture indeed it may be to the Babel Builder, odd to the eyes of a Babylonian ; it is a Palace of the King nevertheless.

In one of his books Mr. RUSKIN has spoken pointedly upon the prominence and ^{rather} precedence almost invariably given to what may be termed caste, or class distinction. He has told us that there is a widely expressed desire for "an education which shall keep a good coat on the back; which shall enable [a son] to ring with confidence the visitors' bell at double-belled doors; which shall result ultimately in the establishment of a double door to his own house; in a word, which shall lead to advancement in life; this we pray for on bent knees; this is *all* we pray for . . . It never seems to occur to the parents that there may be an education which in itself is advancement in life. That any other than that may perhaps be advancement in death. . . . To many 'advancement in life' means . . . in a word, the gratification of our thirst for applause. That thirst, if the last infirmity of noble minds, is also the first infirmity of weak ones, and on the whole the strongest impulsive influence of average humanity; the greatest efforts of the race have always been traceable to the love of praise, as its greatest catastrophes to the love of pleasure."

In the scheme of national education, Mr. RUSKIN realizes the necessity for national government-schools. He maintains "there

should be training schools for youth established, at government cost, and under government discipline, over the whole country; that every child born in the country should, at the parent's wish, be permitted (and, in certain cases, be under penalty required) to pass through them; and that, in these schools, the child should (with other minor pieces of knowledge hereafter to be considered) imperatively be taught, with the best skill of teaching that the country could produce, the following three things:—

“(a) The laws of health, and the exercises enjoined by them;

“(b) Habits of gentleness and justice; and

“(c) The calling by which he is to live.”

The present general system of education, by which the requirements of a code—an intellectual standard only—are administered indiscriminately, results frequently in a mere development of the faculties of memory, without reaching the springs of thought at all. This is not as Mr. RUSKIN would have our schools. The first condition of education is, he tells us, to put the scholar to some wholesome and useful work. We have accustomed ourselves to regard it as something “which teaches children how to read or to cypher, or to repeat catechism; but real education—education which alone should be compulsory—means nothing of the kind. It means teaching children to be clean, active, honest, and useful.” All these characters can be taught, and cannot be acquired by sickly or ill-dispositioned children without being taught; but they can be untaught to any extent by evil habit and example at home. Public schools in which the aim was to form character faithfully, would return the children, in due time, to their parents, worth more than their weight in gold.” If these elements were admitted as the essentials of true education; if the young were henceforth led forward upon these lines, we should have reason to regard the moral elevation of the people as likely to be much more readily accomplished than by other means, costly enough in process of administration, but painfully partial as to result. Each child would not only have the basis of true character for himself, but would become a missionary, both by precept and example, in the home and in the store, and the principles of light and right would be carried through doors at present closed too closely against the entrance of other influences, philanthropic and religious.

In this age the endowment of education is too often but a

skimming of the surface over a wide area, in which the seeds of instruction are parched, or quickly smothered by rank weeds which would have been buried in the depths had the work been thorough. The paradox to the pedant is that to the truly educated the goal is wondrously near the starting point. The grace of simplicity is the charm of the child; it is also the strength of the sage. It is one of the fairest flowers in the chaplet of youth, and one of the brightest gems in the crown of age. There is a pedantic pride of knowledge—a self-glorification which is baneful and destructive; but for the humble, earnest seeker, there is a gradually revealed realization that a law of harmony pervades and permeates the universe; that nature symbolizes truth for us, if we could but read and interpret. The pride of knowledge is superficial, continually self-assertive—

Shallow brooks are always babbling :
Deeper streams are often still.

The silent expansion of the mind, like the meadow flower, becomes more receptive, absorbs more of the light, appropriates more of the sunshine and the rain, but exhausts neither. The tiny fish stranded in the pool, separated from the sea, is familiar with every phase of its limited domain, but it knows nothing of the ocean. The knowledge of the minnow cannot extend beyond the measure of its range. It would be but ignorant boast if this isolated life assumed a knowledge of the glories of the crested wave or beauties of the coral bed. NEWTON, near the close of his life, remarked that he knew not what the world thought of him, but to himself he seemed as a boy, playing upon the sea shore, now and then finding a smother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before him. Sir ISAAC NEWTON possessed the true spirit of education. It had given him pleasure in pursuit of his knowledge; it had not obscured the charm of pebbles and shells, but had revealed to him that he had only occupied himself upon the margin of the boundless sea. The same truth has been taught by Mr. RUSKIN in these words:—"I pray you, very solemnly, to put that idea of knowing all things in heaven and earth out of your heads. It is very little that we can know over all the ways of Providence, or the laws of existence. But that little is enough, and exactly enough: to strive for more than that little is evil for us."

CHAPTER V.

ART.

WHATEVER may be the public estimate of Mr. RUSKIN as a teacher in other things he is at least allowed generally—almost universally—a place in the foremost ranks of those who speak with a voice of authority in matters of Art advancement. The various phases of Art have claimed his most careful attention; every branch has been reviewed, examined, and analysed, and it is difficult to know how best to bring so wide a subject within a narrow limit. Mr. RUSKIN is not only an art teacher, but an artist, and an art critic, and much more besides.

As an art teacher he has influenced a wider circle than that immediately surrounding him when, as Slade Professor of Fine-Arts in the Oxford University, he for nine years discoursed, in his inimitable manner, upon the various aspects of this great question. His art lectures do not include all he has to say upon this subject; most of his works are more or less tinged with it; many are devoted entirely to tracing its influences, pointing out its power, and setting forth its secret strength when rightly regarded and faithfully followed. What, then, has he taught? He has told us that all great art is praise; that a nation is elevated by its love of noble art; that noble art is an evidence of noble purpose and noble strength, as degraded art is an infallible indication of pernicious taste, vicious inclination, and decaying power.

In "MUNERA PULVERIS" he speaks thus: "When in the winter of 1851, I was collecting materials for my work on Venetian architecture, three of the pictures of Tintoret on the roof of the School of St. Roch were hanging down in ragged fragments, mixed with lath and plaster, round the apertures made by the fall of three Austrian heavy shot. . . . Now, at the time that three

of them were thus fluttering in moist rags from the roof they had adorned, the shops of the Rue Rivoli, at Paris, were, in obedience to a steadily-increasing public demand, beginning to show a steadily-increasing supply of elaborately-finished and coloured lithographs, representing the modern dances of delight, among which the cancan has since taken a distinguished place. . . . Yet, all the while, Paris was not the richer for these possessions. . . . They not only were false riches—they were *true debt*, which had to be paid at last—and the present aspect of the Rue Rivoli shows in what manner. And the faded stains of the Venetian ceiling, all the while, were absolute and inestimable wealth."

I have quoted this passage because it contains in striking form the tenor of Mr. RUSKIN's argument in estimating the character of a nation by its art. If gaudy representation of lewd attitude and action is the choice and demand of a people, it may be accepted as accurate evidence that they are not imbued with a spirit of virtuous morality; and if amongst a nation's possessions are true treasures of art, allowed to flutter in fragments through shell-burst ceiling, or damp and fade in the obscurity of forgetfulness, it may be taken as tolerably certain proof that there is a lack of right appreciation; and Mr. RUSKIN has not been slow in applying the lesson. He has brought it home to us that with all our boasted love of the beautiful we have not, as a people, learned the value of some of our best wealth—say Turner's drawings—which those responsible for safe keeping, and right using, have hidden away in some seldom visited chamber of the National Gallery.

What is said of the nation may be applied with equal force to the individual. The art of a people is dependent upon personal power after all; hence the importance of the culture of taste, and the practical extension of art culture to which Mr. RUSKIN has devoted himself with assiduous zeal. The essence of his teaching may be summed up briefly in the axiom; Art should be noble in conception, delicate in execution, true in perception, precise in arrangement, and faithful in fulfilment. Complexity of detail or artificial arrangement of curve and line, to the neglect of delicate expression of the natural form, is an indication of weakness rather than strength.

The first great gift to the student is an eye to see. "Everything

that you can see in the world around you, presents itself to your eyes only as an arrangement of patches of different colours variously shaded. The whole technical power of painting depends on our recovery of what may be called *the innocence of the eye*—that is to say, of a sort of childish perception of these flat stains of colour, merely as such, without consciousness of what they signify, as a blind man would see them if suddenly gifted with sight."

Art education may commence whenever there is evidence of a desire to represent by the hand's guidance what is seen by the eye. The child may take delight in setting down in rude form and irregular line the objects near it; encourage the effort, not by the lavish bestowal of paper or praise, but by evidence of interest in all that is rightly done, and by judicious direction and careful correction. Thus teach the value of time and material, and you will have opportunity for a word of higher commendation when habits of precision have been formed and effort is rewarded with merited success. Let the correct outline of flower and foliage early engage serious attention. Avoid feeling of haste or weariness, but let industrious and pleasurable occupation work on in increasing strength until accuracy of form in outline may be supplemented by the added grace of light and shade.

In the "ELEMENTS OF DRAWING," a book rarely to be met with, but valuable and delightful, there are lessons charmingly given and full of wonderful power; and in his later text-book, "THE LAWS OF FESOLE," Mr. RUSKIN tells us "all that was permanently valuable in 'ELEMENTS OF DRAWING' is here given, together with such further guidance as his observance of the result of those lessons had shown him to be necessary." In the opening chapter of this remarkable book there is a collection of aphorisms quaint in expression, and which enforce truths in a way that helps to ensure their retention. Thus :—

The greatest art represents everything with absolute sincerity, so far as it is able. But it chooses the best things to represent, and it places them in the best order in which they can be seen. You can only judge of what is *best* in process of time by the bettering of your own character; what is *true* you can learn now if you will.

Don't think by learning the nature or structure of a thing that you can learn to draw it. . . . Don't think you can paint a peach because you know there's a stone inside it; nor face because you know a skull is.

The pea is green, the cherry red, and the blackberry black—all round.

"Please paint me my white cat," said little Imelda. "Child," answered the Bolognese professor, "in the grand school all cats are grey."

MR. RUSKIN'S art criticisms have always been held in highest admiration. A picture seemed to possess more wondrous power when the hidden beauties were brought into prominence, its motive analyzed, and the subtle details scrutinized. Attracted to the field by a desire and determination to defend his friend Turner, whose work was misunderstood and misjudged, he won laurels that have never faded, and gave to the world an acknowledged masterpiece of English literature, whilst he secured for the greatest master of landscape art a place of honour until then denied him even by those to whom the spirit of his work should have commanded favour if not fervour.

In "MODERN PAINTERS," the "STONES OF VENICE," the "SEVEN LAMPS OF ARCHITECTURE," and his numerous lectures, the advocacy of art is maintained with such powerful eloquence that one feels it to be deplorable that the charms ensured by a right perception of the true and the beautiful, as revealed about and around us, are but the possession of the few to whom art is a reality and not a sentiment or conceit.

Examples of Mr. RUSKIN'S art not only bear the impress of true genius, but illustrate extreme care and delicacy of treatment. In St. George's Museum, at Sheffield, there are beautiful works of magnitude and power, and there are sketches and copies, various in subject, but uniform as to correct expression and graceful effectiveness. In his drawings of flowering plants for "PROSERPINA," the student may become familiar with a style peculiarly his own, breathing the spirit so touchingly presented in the closing words of the first volume of "THE LAWS OF FESOLE": "I have endeavoured to teach through my past life that this fair tree Igdrasil of Human Art can only flourish when its dew is Affection; its air, Devotion; the rock of its roots, Patience; and its sunshine, God."

CHAPTER VI.

SCIENCE.

IF it should seem surprising that in the midst of a busy life Mr. RUSKIN has found time to investigate some of the wonders of natural science, it is still more remarkable that his range has been so wide, his examination so deep. Botany, Geology, Mineralogy, and Ornithology have received careful attention. It may amaze us that so much should be attempted, and accomplished, in the span of a life, but upon reflection it will be admitted that such an ardent lover of nature could not rest, surrounded by such a wealth of beauty, quietly content with a view of the surface, but must needs learn and know something of the inner life of rock and reed and much that lies hidden in the folds of secrecy, untouched by the conventional modes of inspection and reflection of his scientific contemporaries, but which he has revealed, adding a grace to the flower, a charm to earth and her crystals, and inducing an affection and sympathy for "everything that hath breath."

Mr. RUSKIN has defined the exact position of our standpoint, and shows us where our "advancement" in scientific research is leading us and, alas! in some quarters *mis*-leading us.

The position of our science he thus defines: "We have the misfortune to live in an epoch of transition from irrational dulness to irrational excitement; and while once it was the highest courage of science to question nothing, it is now an agony to her to leave anything unquestioned; . . . it appears, doubtless, a vain idea to you that an end should ever be put to discovery; but remember, such impossibility merely signifies that mortal science must remain imperfect."

With a touch of sarcasm—the truth more forcibly presented by poignant utterance—he has commented upon our strictly utili-

tarian tendency in all that we seek and do, and has shown us that our science is deeply tinged with this perpetual demand for practical productiveness, this determination to measure by money's worth alone. In "FORS CLAVIGERA" he asserts that our misjudgment of science is made clear by the fact that the age has attributed to her the functions rightly belonging to mechanical art—"You have," he says, "put a statue of science on the Holborn Viaduct with a steam-engine regulator in its hands. My ingenious friends, science has no more to do with making steam engines than with making breeches; though she condescends to help you a little in such necessary (or it may be, conceivably, in both cases, sometimes unnecessary) businesses. Science lives only in quiet places, and with odd people, mostly poor."

The materialistic teaching of the present day is held in greatest abhorrence by Mr. RUSKIN. He expresses forcibly his horror that it should be possible for the Scientists of a certain "school" to regard a living creature as a bundle of bones and muscles—the resultant issue of "Evolution"—to which theory he has thus incidentally referred in answer to his question. What is a feather? "Feathers are smoothed down as a field of corn by wind with rain; only the swathes laid in beautiful order. They are fur so structurally placed as to imply, and submit to, a perpetually swift forward motion. In fact I have no doubt the Darwinian theory on the subject is that the feathers of birds once stuck up all erect like the bristles of a brush, and have only been blown flat by continual flying. Nay, we might even sufficiently represent the general manner of conclusion in the Darwinian system by the statement that if you fasten a hair-brush to a mill-wheel, with the handle forward, so as to develop itself into a neck by moving always in the same direction, and within continual hearing of a steam whistle, after a certain number of revolutions the hair-brush will fall in love with the whistle; they will marry, lay an egg, and the produce will be a nightingale."

He has found it desirable to make sweeping changes in the whole range of science. The alterations are, however, mainly divisible under the following heads:

- A. The re-arrangement of the present systems of classification of orders, genera, species, and varieties.
- B. The revision and alteration of nomenclature.

- c. The omission of some items of detail in description of parts.
- d. The introduction of much information, historical, traditional, and parabolic, hitherto neglected or ignored by Scientists generally.

The changes introduced he regards with approval, conceiving them to be helpful to the student. The introduction of history and legend he believes to be desirable and important, in an age when scepticism conceals its dangerous insinuations by the assumption of scientific term and theory, and when it would fain thus gain foothold in the kingdom of life for the dogma of death. Mr. RUSKIN tells the student, however, that the recasting of nomenclature must be carefully distinguished from the recasting of classification. "I am perfectly sure," he says, "that it is wiser to use plain, short words than obscure long ones; but not in the least sure that I am doing the best that can be done for my pupils, in classing swallows with owls or milkworts with violets."

It will help us to a right estimation and appreciation of the method here advocated if we consider the points raised, and note the details omitted, in the following Table of Questions and Instructions which Mr. RUSKIN has given as an example of the kind of examination paper he should hope for in a botanical class:—

Examination Paper I.

1. State the habit of such and such a plant.
2. Sketch its leaf and a portion of its ramifications (memory).
3. Explain the mathematical laws of its growth and structure.
4. Give the composition of its juices in different seasons.
5. Its uses? Its relations to other families of plants and conceivable uses beyond those known?
6. Its commercial value in London? Mode of cultivation?
7. Its mythological meaning? The commonest or most beautiful fables respecting it?
8. Quote any important references to it by great poets.
9. Time of its introduction.
10. Describe its consequent influence on civilization.

Of all these ten questions, there is not one which does not test the student in other studies than botany. Thus, 1, Geography; 2, Drawing; 3, Mathematics; 4, 5, Chemistry; 6, Political Economy; 7, 8, 9, 10, Literature.

Thus does he discourse upon the wealth of nature—of herb and

flower—in "PROSERPINA;" of glaciers, rock and wave, of precious stones, and all that *his* Geology would teach, in "DEUCALION;" of birds and feathered fowl, in "LOVE'S MEINIE;" and all that is delightful in this beautiful world about us he has, in one or other of his works, brought before us, with his descriptive and analytical power, and with the accuracy which science demands.

Whatever may be the rigid requirements of the pedagogue in his treatment of the "ologies" and "isms" which are included in the term "science," it is certain that the popular mind will be more successfully impressed by the presentation of truths with the surrounding charms with which they are encircled by Mr. RUSKIN. The popularity of science is professedly an aim of the age. Science should be sought as a handmaid of truth; not shunned as a servant of error. Science does not seek to avoid the light; is an enemy neither to revelation nor religion. Can we not endorse Mr. RUSKIN's assertions upon this point? He speaks thus: "How strange it seems that physical science should ever have been thought adverse to religion! The pride of physical science is, indeed, adverse, like every other pride, both to religion and truth; but sincerity of science so far from being hostile, is the path-maker among the mountains for the feet of those who publish peace."

CHAPTER VII.

LABOUR.

"A wholesome human employment is the first and best method of education, mentally as well as bodily. . . . Labour considered as discipline has hitherto been thought of only for criminals; but the real and noblest function of labour is to prevent crime, and not to be *Re-formatory* but *Formatory*."

THIS sentence from one of Mr. RUSKIN's letters gives us a view differing, very materially, from that which is held by a large section of the people, despite the pretty things that have been said of the "dignity of labour." The very terms in familiar daily usage *e.g.*, capital and labour, working classes, and the like, imply a distinction and division, if not absolute antagonism of interests; and our mode of counting our labourers as so many "hands"—not as so many "souls," as did the patriarchs—indicates with some degree of clearness that there is presumably an inferior order of beings whose sole function it is to work for the maintenance of a large class of *un-workers*—if the term is an awkward one let it pass;—what can we call them better? The Gospel gives a graphic word-picture which may describe more accurately one section of the class who cannot dig, and are ashamed to beg; but there are those who are honest, gauged by the world's morality and are yet idlers; perhaps thoughtless, but none the less culpable.

Mr. RUSKIN has taken pains to impress the fact that "God intends no man to live in this world without work." Labour should be universal, and not held in abhorrence as a penalty of poverty or as a blot on the escutcheon. Work is not the drudgery of the slave, but rightly regarded and properly effected is a means of happiness. But to secure this happiness through work the people—"must be fit for it; they must not do too much of it: and they must have a sense of success in it—not a doubtful sense, such

as needs some testimony of other people for its confirmation, but a sure sense, or rather knowledge, that so much work has been well and faithfully done, whatever the world may say or think about it. So that in order that a man may be happy it is necessary that he should not only be capable of his work, but a good judge of his work." C. L.

The passage quoted proves the necessity for good work. Honesty in work is an imperative demand. It is not of so much moment to the individual how *much* can be done, but it is of the greatest importance that all should be *well* done. In working up material, in the production of fabric or utensil, when the labour is hastily or carelessly performed there is not only the waste of time involved in the production of a bad article, but the added injustice of having to use an article which perpetually frets and annoys one in the using. Mr. Ruskin denounces this wrong with severity, and remarks that—"No religion that ever was preached on this earth of God's rounding ever proclaimed any salvation to sellers of bad goods. If the ghost that is within you, whatever the essence of it, leaves your hand a juggler's and your heart a cheat's it is not a Holy Ghost, be assured of that; and for the rest, all political economy, as well as all higher virtue, depends first upon sound work."

Good work is of God. The line of conduct and duty is therefore clear to those who would be "workers together with Him." The command to the Companions of St. George is—"Good work, whether you live or die." "It is not very difficult to discover what good work is," says Mr. Ruskin; "you keep the Sabbath in imitation of God's rest. Do, by all manner of means if you like; and keep also the rest of the week in imitation of God's work." What this work is, in its main purpose, to be, he has pointed out in consecutive order—in human lines parallel with the Divine order given in the record of Genesis, and arranged briefly in manner following:—

1. Letting in light where there is now darkness; especially mindful to give entrance to beams of light into poor rooms, back streets, and crowded alleys. Let daylight and sunlight peep in here.
2. Discipline of falling waters. In the Divine work, the firmament of Heaven, by the ordinance of the clouds, loosed or

restrained the waters, as guided by the Creator. Man is to put these clouds to service.

3. The separation of earth from water, and planting earth with herb and tree. Clearing the swamp, and bringing into cultivation and useful beauty the dreary desert or the weed-clad waste.
4. Due watching of the course of seasons, and fulfilment of work in its order.
5. Filling the waters with fish, the air with birds, and the earth with beasts—not for “sport” or needless slaughter, but because it was good in the beginning to give them peaceful dwelling with man.
6. Breathing into the clay and lower nature of man the love of God, and leading him forth to a higher level, from whence he may realize that, being made in God’s image, it is his privilege to know Him and to serve Him.

Linked to this question of occupation is that of remuneration; and Mr. RUSKIN has spoken solemnly and with striking power upon the futility of attempting to serve two masters. He has told us if work is first with us and fee second—“Work is your master and the lord of work who is God.” If, on the other hand, a man has fallen so low that his service is but eye-service; if, in short, fee is first and work second, then fee is master and the lord of fee. Briefly the argument reads—work first, you are God’s servants; fee first, you are the fiend’s. Proceeding in this vein he asks the workman, in “TIME AND TIDE:”—“Are you agreed on any single thing you systematically want? Less work and more wages, of course, but how much lessening of work do you suppose is possible? Do you think a time will ever come for everybody to have *no* work and *all* wages? or have you yet taken the trouble so much as to think out the nature of the true connexion between wages and work?”

He points out that this question seriously and fully considered will lead to the revelation of the fact that “wages” in the full sense do not mean “pay” merely, “but the reward, whatever it may be, of pleasure as well as profit, and of various other advantages, which a man is meant by Providence to get during life for work well done.” If the men of the world, in this practical age, will not see the force and truth of these remarks, there is still the undeniable

fact that "pay," as a mere return for labour, is not to be measured alone by the quantity of coin; the important point is what can be got for it, what is the exchangeable worth of the shilling, how many people want your pound?

But this question of pay has been dealt with in a more direct manner. In "UNTO THIS LAST" the point is raised as to the possibility of fixing a rate of wage irrespective of the demand for labour, and with sarcastic humour the reader is reminded that "We do not sell our Prime-ministership by Dutch auction . . . Sick, we do not inquire for a physician who takes less than a guinea; litigious, we never think of reducing six and eightpence to four and sixpence; caught in a shower, we do not canvass the cabmen to find one who values his driving at less than sixpence a mile."

The broad fields opened out for reflection by a statement of this nature cannot of course be explored within the limits of a short essay, but lest someone in astonishment should be inclined to point out the apparent injustice of paying good and bad alike, Mr. Ruskin significantly adds—"Choose your bricklayer; that is the proper reward of the good workman, to be chosen . . . the good workman employed, the bad workman unemployed." And this leads to the further phase—the unemployed. The obvious solution of the difficulty is that he who cannot properly lay bricks may be fit to carry the hod. There is a place for every one willing to work if he will but find his proper sphere. The process is simple enough if the heart is not proud.

There is no place for idleness in the economy of Nature. If there be a system of economy—political or otherwise—which provides for a section of the people an existence of idleness and waste it is of necessity a false teaching, delusive, dangerous, and dreadful. In support of this assertion, should it need such, Mr. Ruskin has written in one of his letters on Education:—"In every idle arm and shoulder throughout the country there is a certain quantity of force, equivalent to the force of so much fuel; it is mere insane waste to dig for coal for our force while the vital force is unused; and not only unused, but, in being so, corrupting and polluting itself. We waste our coal and spoil our humanity at one and the same instant. Therefore wherever there is an idle arm, always save coal with it, and the stores of England will last the longer."

The subject of the substitution of machinery for manual labour has been treated with care and thought. The essence of the matter lies in the root-truth that so much earth can only provide for so much life. Machine power may permit idleness, but no machine can increase the possibilities of life. If one man by the aid of machinery does the work of five men, obviously four men are idle, or must seek fresh fields of labour; inventive genius has not yet told us how men deprived of occupation may yet preserve a shelter for themselves and their families and eat their bread in peace in the old home.

But one point further. In "THE CROWN OF WHITE OLIVE" some truths are enforced with respect to the marked tendency to pay tribute of honour to the warrior whilst the worker has no word of praise. Is there no romance save in war? Is there no room for the Glory of Peace? The ploughshare and the pruning-hook; shall they not be symbols of honour as well as—nay, but in place of—the sword and the spear? The words which fell from the lips of Him who spake as never man spake—long years ago—give right place of honour to labour: "My Father worketh hitherto and I work." This is the Master's testimony. This truly is just tribute to the dignity of labour.

CHAPTER VIII.

COMMERCE.

COMMERCE marks the progress of civilization. It is the agency which the consumer is enabled to choose the needs or the desires of life. As Art shows the advancement of culture, Commerce may be regarded as the test of morality. True commerce must have a moral basis or it is not commerce at all, but a dangerous social development which may indeed exist amongst us but for which we have not yet found a name rightly descriptive of its influence and evil.

When the resources of civilization have been so rapidly and widely extended—thousands of vessels crossing and re-crossing seas and oceans with imports and exports, a net-work of railway lines inland, mills and factories everywhere; public companies, private companies, exchanges and agents; co-operation, competition, and traders wholesale and retail—it is obvious that the question is so surrounded with complications that it requires intricate thought and close reasoning to follow the windings of the maze. Reduced, however, to a simpler level, we may consider with advantage some points presented. For in common with all great questions this can be reduced to the simple level of duty and of justice, and we shall thus be able to view the matter from a standpoint from whence, eventually, all must be viewed and which even to-day is the centre, professedly, from whence the lines of action spring—as the radii diverge towards the circumference of the circle—in the Christian community. And who shall define the limits of this circle? We have happily still an unfailing and infallible guide in the Word of Life, which speaks with the voice of authority in no uncertain sound upon points of this nature: "Let no man seek his own, but every man another's wealth."

Words these addressed directly to the Corinthians but forming none the less a command to Christendom to-day. Regarded, it may be said, in a literal but contorted sense—for the passage will admit an oddly antagonistic rendering, as you will observe, if a man, wilfully perverse, will not perceive the spirit. "And who is my neighbour" is no new question, but is asked only by those who are professedly readily conformable to the legality of the letter, and have not reached the higher standard of the direction of the spirit—save as an assumed possession, a sentiment or an intention. Thus Mr. RUSKIN points out "The distances of nations are measured not by seas, but by ignorances; and their divisions determined not by dialects, but by enmities."

This point needs earnest thought, for does it not seem that we are long in realizing the ties of brotherhood? Does it not appear that a nation is swayed not so much by the sceptre of its Sovereign, or the sword of its soldiery, as by the bias given to a movement—say, by members of its Stock Exchange—by the holders of bonds and bullion.

Leaving definitions let us see what is the duty of the man of commerce. In other words what are the true functions of a merchant? In "UNTO THIS LAST," Mr. RUSKIN remarks, "Five great intellectual professions, relating to daily necessities of life have hitherto existed—three exist necessarily, in every civilized nation :

"The soldier's profession is to *defend* it.

"The pastor's, to *teach* it.

The physician's, to *keep it in health*.

The lawyer's to *enforce justice* in it.

"The merchant's, to *provide* for it.

And the duty of all these men is, on due occasion, to *die* for it.

"On due occasion, namely :—

"The soldier, rather than leave his post in battle.

"The physician, rather than leave his post in plague.

"The pastor, rather than teach falsehood.

"The lawyer, rather than countenance injustice.

"The merchant. What is *his* 'due occasion' of death?

"It is the main question for the merchant as for all of us. For, truly, the man who does not know when to die does not know how to live."

Proceeding, he argues forcibly that it is the merchant's duty to provide for the nation, and it is no more the function of the merchant to get profit for himself out of that provision than it is the clergyman's function to get his stipend. The stipend is, of course, a due and necessary adjunct, but not the object of life. Anticipating the reception of such an announcement he acknowledges that this sounds very strange, but adds that the only real strangeness is that it should so sound. Even so. Do we not seek, publicly, upon at least one day in the week some utterance of guiding truth? Are we not in fit frame to feel that we seek then a high morality, a point nearing perfectionism? Have we then realized the fact "that the market may have its martyrdoms as well as the pulpit; and trade its heroisms as well as war"? Until then let us not feel surprised that the professions have precedence, inasmuch as in this field at least one may count upon unselfish devotion of service, and a willing resignation to the calls or claims of duty.

Mr. RUSKIN portends that we will eventually discover a kind of commerce "which is not exclusively selfish. Or rather that there never was, or can be, any other kind of commerce. . . . That it is an occupation which gentlemen will every day see more need to engage in, rather than in the businesses of talking to men, or slaying them." The existence of so many progressive reforms and protective associations and combinations is proof enough that we are still far from the lofty ideal of a commercial morality freed from the abuses to which it is subject undeniably at present.

Upon one pronounced feature of modern trade—that of the parade of the super-superlative, by glare and glitter, and the various modes employed in this inventive age—Mr. RUSKIN is justifiably severe. In one of his essays he has commented upon some ancient maxims and has hung thereon the threads of his remarks. In one of these discourses he speaks thus: "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death." If we read instead of "lying tongue" "lying label, title, pretence, or advertisement," we shall more clearly perceive the bearing of the words on modern business. If we speak from our inmost heart are we not compelled to admit the truth of the comment? For be it remembered there is business *and* business. There is the right occupation of mind and hand to which we can apply ourselves with diligence as enjoined by the Scriptures; and there is the term

"business" attached to the frivolities of the stage; the investiture of pantomime which clothes the clown with stolen possessions; whilst the officer of the law is innocently oblivious and onlookers are filled with mirth and merriment. Mimicry may be here regarded as enjoyable amusement, harmless enough and transparent; on the sterner stage it may be the veil of knavery.

In speaking of the principle of "demand and supply" **M** **RUSKIN** observes: "The popular economist thinks himself wise having discovered that wealth, or the forms of property in general must go where they are required; that where demand is, supply must follow." He farther declares "that this course of demand and supply cannot be forbidden by human laws. Precisely in the same sense, and with the same certainty the waters of the world go where they are required. The course neither of clouds nor rivers can be forbidden by human will. But the disposition and administration of them can be altered by human forethought. Whether the stream shall be a curse or a blessing depends upon man's labour, and administering intelligence." This points out the important truth that the principle is regulative and controllable. Let us by all means realize that it is the duty of the merchant to provide supplies for right demand—it is quite another thing to create a demand for his supplies. Rage for riches may influence the heart, and engender the cravings of false appetites and hurtful lusts. If the trader universally aided the teacher how quickly would these delusive dangers be removed.

There are other features of "commerce" against which **Mr. RUSKIN** has spoken positively. The question of usury has been dealt with at great length, and the injustice of "interest" has been fully demonstrated and maintained to those followers who have more closely identified themselves with his word and work. The evidence is conclusive to the unprejudiced mind prepared to treat the question on the higher basis which it has become fashionable to shelve, labelled with but one word—"sentiment." To such the words found in the preface of "**THE TWO PATHS OF ART**" may here be fitly spoken: "We are all of us willing enough to accept dead truths or blunt ones, which can be fitted harmoniously into spare niches, or shrouded and confined at once out of the way, we holding complacently the cemetery keys, and supposing we have learned something. But a sapling truth, with earth at its root and

blossom on its branches, or a trenchant truth, that can cut its way through bars and sods; most men, it seems to me, dislike the sight or entertainment of, if by any means such ghost or vision may be avoided."

The credit system, too, has been denounced; as also the "commercial text"—"Buy in the cheapest market and sell in the dearest"—which Mr. RUSKIN reckons a historical record disgraceful to the human intellect.

This—or much of it—may fall upon the ears of some as a discordant sound. Let such ask themselves carefully—and prayerfully—whether the heart is rightly attuned. To some the chinking and jingling of golden coins is a sweeter sound than any other. This does not necessarily prove that the rattle of the pieces is music; it is possible that the conception has ever been limited, and the heart, as yet, sealed against the better influences. If fitting melody for such be found, let it be wedded in graceful harmony to the words of the wise: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

CHAPTER IX.

POLITICAL ECONOMY.

THE discussion of questions affecting the occupation of the people naturally leads to the consideration of the wider subject of Political Economy.

In this sphere, Mr. RUSKIN's published views have been less readily accepted than on any other of the arts or sciences upon which he has spoken with the voice and authority of a teacher. A very general opinion of disapprobation and disfavour has been from time to time expressed as the plans have been laid before the public; but in this, as in other things of momentous issue, adverse reception in certain quarters neither determines merit and justice, nor does it prevent the ultimate success of right principles, when the world is ready to receive them—*vox populi* is but the voice of the people after all. Opposition has exercised no deterrent influence over Mr. RUSKIN, for he is possessed of a thorough confidence in the soundness of his doctrines, and manifests the earnestness of his convictions by sustained argument, logical definition, and effective illustration.

He strenuously maintains that political economists ordinarily found their theories and practically base their calculations on the negation of soul-power. That is to say, Political Economy, as a science, regards sections of humanity as masses of matter only; much as the science of geology treats rocks and stones, or that of mathematics, quantities; but there is an element introduced in the human economy which cannot be weighed or measured. The arts and sciences have not invented, nor can they invent, an instrument—a veritable psychometer—to register the changes and the forces of the soul, and hence the disturbing elements affect and “alter the essence of the creature under examination the moment

they are added ; they operate, not mathematically, but chemically, introducing conditions which render all previous knowledge unavailable."

Mr. RUSKIN insists upon the due recognition of the virtue of honesty which some writers in dealing with the subject have not only ignored, but declared to be a practical impossibility in the midst of the keen competition which characterizes modern commerce. He has thus introduced in the preface to one of his books ("UNTO THIS LAST") a paragraph bearing directly upon this point of importance—"Without venturing to pronounce—since on such a matter human judgment is by no means conclusive—what is, or is not, the noblest of God's works, we may yet admit so much of Pope's assertion as that an honest man is among His best works presently visible, and, as things stand, a somewhat rare one ; but not an incredible or miraculous work ; still less an abnormal one. Honesty is not a disturbing force, which deranges the orbits of economy ; but a consistent and commanding force, by obedience to which—and by no other obedience—these orbits can continue clear of chaos."

He has distinguished and defined, "clearly and deeply" the difference between the two economies to which the term Political and Mercantile might not unadvisedly be attached Political Economy (the Economy of a state or of citizens) consists simply in the production, preservation, and distribution, at fittest time and place, of useful or pleasurable things ; but Mercantile Economy, the economy of 'merces' or 'pay,' signifies the accumulation, in the hands of individuals, of legal or moral claim upon, or power over, the labour of others ; every such claim implying precisely as much poverty or debt on one side, as it implies riches or right on the other."

These three important qualifications Mr. RUSKIN asserts are either ignored or falsely treated in the "science" of Political Economy, as popularly perceived and received. Reviewed in order—

- A. The presence and influence of the social affections.
- B. The realization of the truth that honesty is neither an abnormal attribute nor a disturbing force, but a perfectly possible and natural possession.
- C. The fact that the wealth of the individual is in no way indicative of the wealth or welfare of a state. The acquire-

ment of wealth by a narrowed section may indeed be working ruin for the state. As Goldsmith has said—

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

But what is wealth? The term constantly occurs, and it is impossible to review the case rightly without first having an accurate knowledge of what wealth really *is*. Mr. RUSKIN claims that though it has been incidentally defined in “good Greek by Plato and Xenophon, and good Latin by Cicero and Horace,” he for the first time has given its true logical definition in plain English. In a lengthy and exhaustive argument, he has traced the matter through its various phases, refuting the assertions of such thinkers as Mill and Ricardo. Briefly the matter may be thus stated—Wealth consists in the possession of things helpful and right, their value estimated as they avail towards life; “the value of a thing is independent of opinion, and of quality. Think what you will of it, gain how much you may of it, the value of the thing itself is neither greater nor less. For ever it avails, or avails not; no estimate can raise, no disdain depress, the power which it holds from the Maker of things and of men.” If the first essential condition be possession, the definition requires further qualification, for “it is impossible to conclude, of any given mass of acquired wealth, merely by the fact of its existence, whether it signifies good or evil to the nation in the midst of which it exists. Its real value depends on the moral sign attached to it, just as sternly as that of a mathematical quantity depends on the algebraical sign attached to it.”

Wealth, then, is the “possession of useful articles *which we can use*.” Mr. RUSKIN points out that this is a very serious change, for wealth, instead of depending merely on a “have” is thus seen to depend on a “can.” We have not therefore to deal with a dull heap of accumulated matter, but must consult the capacities and inclinations of men in the exercise of their care and control in the use or abuse of their possessions. Thus it follows that “if a thing is to be useful it must be not only of an availing nature, but in availing hands . . . so that the science of wealth, regarded as a science of accumulation, is accumulative of capacity as well as of material, when regarded as a science of distribution, as distribution not absolute, but discriminate; not of everything to every man,

but of the right thing to the right man. A difficult science, dependent on more than arithmetic. Wealth, therefore, is the possession of the valuable by the valiant."

This indicates the scope of a science having for its object the wealth of the State. The poetry of patriotism may have a wonderful charm for an excited audience, whose passions are roused by the eloquent oratory of a political partisan, but in the ordinary routine of daily life the masses are, alas, intent upon the subject of self-seeking, and to them the only science worth following, ardently and unceasingly, is the science of getting rich, which involves, of course, the necessity of keeping your neighbour poor, for the art of becoming rich is, in "accurate terms, the art of establishing the maximum inequality in our own favour."

Men are ready enough to profess their willingness to die for their country; oddly enough there are but few, seemingly, who care to live for it. Yet the true needs of a healthy state are found in noble lives. This dignity of life is difficult of attainment, yet not unattainable. How essential, then, that our eyes should be opened to the barriers to true progress; how needful that you and I should realize the power centred in us for the extension of good, if rightly directed and earnestly exerted. Individual indifference tends to swell the ranks of those cast upon the sea of life without helm or compass; a pirate fleet, intent only on rapine, flying from the mast-head a flag bearing the symbols of death. Yet in the midst of all this urgent need it is so easy to be hopeful and not helpful, to give lavish bestowal of the sympathy of sentiment, and deny the aid of active service.

The political economist, like a true philanthropist, has here a field for his energy—a claim for his care as parent, teacher, citizen, or statesman—offering a harvest of rich reward when in fulness of time the fruit is borne. That the issue of this exemplary duty and discipline is truly momentous may be gleaned from a paragraph teaching its terrible truth with vivid force in manner following:—"No political constitution can ennoble knaves; no privileges can assist them; no possessions enrich them. Their gains are occult curses; comfortless loss their truest blessing; failure and pain Nature's only mercy to them. Look to it, therefore, first that you get some wholesome honesty for the foundation of all things."

Cleared to a firm foundation, it is necessary now to show, in

hastily sketched outline, what Mr. RUSKIN would put in the place from whence the *débris* has supposedly been taken. The first question which presents itself in the "new order" is that of the land, concerning which he says: "The right action of a State respecting its land is to secure it in various portions to those of its citizens who deserve to be trusted with it, according to their respective desires and proved capacities . . . for the most part leaving them free (in its management), but interfering in cases of gross mismanagement or abuse of power. And in the case of great old families which always ought to be, and in some measure, however decadent, still truly are, the noblest monumental architecture of the kingdom . . . so much land ought to be granted to them in perpetuity as may enable them to live thereon with all circumstances of State and outward nobleness; *but their income must in no wise be derived from the rents of it.*" This leads on to the consideration of the question of occupation of the body of men maintained by State cost. Leaving the actual names of the various offices and officers their functional power or authority has been defined somewhat as follows:—

- I. "An *observant* one: by which all men shall be looked after and taken note of.
- II. A *helpful* one, from which those who need help can get it.
- III. A *prudential* one, which shall not let people dig in wrong places for coal, nor make railroads where they are not wanted; and which shall also with true providence insist on their digging in right places for coal, in a safe manner, and making railroads where they *are* wanted.
- IV. A *martial* one, which will punish knaves, and make idle persons work.
- V. An *instructive* one, which shall tell everybody what it is their duty to know.
- VI. A *deliberative* and *decisive* one, which shall judge by law, and amend or make law;
- VII. An *exemplary* one which shall show what is loveliest in the art of life."

Thus rapidly surveyed—a wide scheme pressed into narrowed limits—one may be startled at the seeming revolutionary aspect of its originality. The pages of history are records of revo-

lutions. If we could lift the curtain that hides futurity and peep at prospective possibilities, I am not prepared to say how we should be affected. This only we know ; time never halts. The cycle perpetually revolves. Let advancement be shaped in true moulds. In the contemplation of the future of a great nation there is nothing dangerous or dreadful.

Mr. RUSKIN's thoughts and teachings upon Political Economy have been summed, by himself, in the aphorism—"Government and co-operation are in all things the laws of life; anarchy and competition the laws of death." There is in his words an amplification of the grandly beautiful utterance of the Holy Bible—the true basis of a right economy—"Honour all men. Love the brotherhood. Fear God. Honour the king."

CHAPTER X.

WOMAN.

CHARLES KINGSLEY, in a lecture on Heroism has said, "Any man or woman who will, in any age, and under any circumstances, can live the heroic life and exercise heroic influences." Brave words, full of encouragement and hope, yet what severe comment is such a statement upon much which is allowed to pass through the realm of activity as current coin, stamped in the Mint of Time, with the image of life, and superscription of duty.

In an age when one of the chief aims of existence is idle pleasure; when the spirit of self-devotion is widely prevailing, and when, in all seriousness, it has been asked, "Is life worth living?" it would seem there is need for the infusion of some of those "heroic influences" apparently attainable, and which would give life zest and zeal—not hopelessness and impatience—making earth neither a dreary desert, nor a place of unrealized anticipations, of crushed hopes and defeated intentions, but a beautiful home where we are to learn the lessons of discipline and duty and realize the power of the laws of love.

In all this, woman has necessarily and naturally not only an interest but an influence. If the Pagans denied to woman the place she had a right to occupy, the world has been but slow to recognize the error and repair the injustice, for are we not even to-day familiar enough with some evidences of distinctive differences which are forced upon us in the ugly form of "women's rights"—as though the world were cold and callous—man void of chivalry and gallantry in pitiless antagonism to woman—the interests of humanity divided and the population of earth maintained by "the survival of the fittest." The page of Sacred History from the first dawn of the morning of life points out the important place of

woman—in the exercise of her influence and through the force of her power—in the earlier and later ages brought under review in the Holy Book.

MR. RUSKIN, in his essay "OF QUEENS' GARDENS," sets himself to consider how far women may be called to exercise a true queenly power, not in their household only, but over all within their sphere. He proceeds to review the heroines of Shakespeare, and points out that there is "hardly a play that has not a perfect woman in it, steadfast in grave hope and errorless purpose: Cordelia, Desdemona, Isabella, Hermione, Imogen, Queen Katherine, Perdita, Sylvia, Viola, Rosalind, Helena, and last, and perhaps loveliest, Virgilia; are all faultless; conceived in the highest heroic type of humanity." He then analyzes with critical care the phases of female character; as brought before us by the genius of the Poet, to show that in good books the true woman "lives the heroic life and exercises heroic influences."

He has much to say upon the qualities rightly attributable to the intellect and energy of man, which we do not look for in woman—"her power is for rule, not for battle—and her intellect is not for invention or creation, but for sweet ordering, arrangement and decision. She sees the qualities of things, their claims and their places. Her great function is praise: she enters into no contest, but infallibly adjudges the crown of contest. By her office, and place, she is protected from all danger and temptation. The man in his rough work in open world must encounter all peril and trial; to him, therefore, must be the failure, the offence, the inevitable error: often he must be wounded or subdued; often misled, and always hardened. But he guards the woman from all this; within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offence. This is the true nature of the home—it is the place of peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home."

True words, fitly spoken, these; and as we read them have we not before us the vision of some "angel in the house" by whose active energy peace and order are maintained, and in whose presence the weariness of toil becomes a lighter load, and the burden of care is unconsciously lifted, when the gathering shades of evening whisper the nearing close of another day.

"It is better to dwell in the wilderness than with a contentious and an angry woman," saith the Book of the Proverbs. By a process of inverse reasoning, we might say it matters not how simple the surroundings, how plain the fare, where there is a true woman there is truly a home.

Having attempted to determine and define woman's right place and power, the means and modes of fitting her for these responsibilities have to be considered. Someone has said, "When you educate a boy you perhaps educate a man: when you educate a woman you educate a family;" and in the education of women we have been careless, if not absolutely neglectful. Mr. RUSKIN has remarked that the first essential point is to mould the physical frame, to secure "for her such physical training and exercise as may confirm her health and perfect her beauty." In the development of this physical power and freedom there is to be a corresponding growth of the heart, until she attain fulness of stature, not only in healthy vitality, but in happiness and hope. He pleads for noble teachers as well as noble teaching—for minds quickened with a light force, hearts moved with a true feeling.

In addition to what are commonly regarded as accomplishments, Mr. RUSKIN asks that every day something useful, in the vulgar sense, may be done; that the economy of the kitchen be thoroughly understood, and as far as time and opportunity will permit, visits be paid to poorer families, and habits of thrifty care and cleanliness be taught, and, he adds, "if you manage to get a clean table-cloth, bright plates on it, and a good dish in the middle, of your own cooking, you may ask leave to say a short grace; and let your religious ministries be confined to that much for the present."

A certain portion of each day should be set apart unbroken for making strong and pretty dresses for the poor. The sound qualities of all useful stuffs should be learned until known familiarly, and only the best material used. Thus in useful and helpful occupation the day should be employed, and the reward shall be the blessings and peace of the gentle life.

Some years ago, in answer to a girl's inquiry, Mr. RUSKIN wrote "A Letter to Young Girls," since reprinted and published in separate form, in which he gives a list of rules for guidance of daily duty. Under seven divisional heads he enjoins:—

1. Preservation of absolute calm of temper in all chances; re-

ceiving everything as coming directly from Christ's hand ; there will be trials and provocations—thank Him the more, and feel it is an indication and condition of trust. The one thing needful is that nothing should vex.

2. Repetition each morning of the Biblical text, "Whoso forsaketh not all that he hath cannot be my disciple." Willing submission of everything to the care of Christ. All received from Him and given up to Him as He wills.
3. Careful regard for all that is entrusted for safe keeping, "looking to yourself, indeed, practically, as a little house-maid set to keep Christ's books and room in order, and not as yourself the mistress of anything."
4. Simplicity of dress. Not in graceless form or flimsy fashion, but in accordance with the rules of taste and decency; in bright colours, if becoming; according to fashion, if not costly; but always in best materials.
5. The employment of good dressmakers for such work as may be given. These good dressmakers to be chosen from those who are poor and living in the country, not the rich in large houses, in London. Upon this point Mr. RUSKIN adds: "There are no good dressmakers in the country—no; but there soon will be if you obey St. George's orders, which are very strict indeed about never buying dresses in London."
6. The acquirement of the art of dressmaking and needlework generally. Making dresses serviceable and pretty for those who have neither time nor taste to make their own, but who will nevertheless keenly appreciate. Striving, too, by the power of example, to show what should be worn and how.
7. The habit of cheerfulness of duty and joyous appreciation of the incidents of daily life. "Remembering all the while that your hand is every instant on the helm of the ship of your life, and that the Master, on the far shore of Araby the blest, looks for its sail on the horizon, to its hour."

Having glanced thus discursively at what Mr. RUSKIN would teach women and have them teach us in domestic and social life, there remains yet the wider question of the offices of woman with respect to the State. Her duties widen with her sphere—a woman's "duty as a member of the commonwealth is to assist in the ordering, in the comforting, and in the beautiful adornment of the State."

Upon each of these points much has been spoken with originality, force, and beauty of expression.

As women, ladies, and queens, he has shown in chivalrous words, and with honest candour, what is noble in the character of woman. In the bestowal of title Mr. Ruskin is always apt and striking, and there is a deep and significant fitness in his choice of the appellation "Queens." Man may be the sterner sex; he is submissive to a degree, compliant to the utmost of his power, when there is a "lady in the question." Her request is as a royal demand; her whimsical fancy dictates the follies of fashion; her word is law inexorable, and her influence is wider and more potent than is conceived, for Mr. Ruskin maintains that if the ladies of England mourned, not only in outward garb, but with sadness of countenance and heaviness of heart, when the terrors of war raged, the martial spirit would be speedily quenched, and we should enjoy the smiles of a perpetual peace. "They who govern verily '*Dei gratia*' are all princes, yes, or princesses of peace. Men, by their nature, are prone to fight; they will fight for any cause or for none. It is for you [woman] to choose their cause for them; and to forbid them when there is no cause. There is no suffering, no injustice, no misery in the earth, but the guilt of it lies with you."

CHAPTER XI.

ETHICS.

THE science of human duty is a subject wide enough, and important enough, to engage the attention of every one who strives not merely to exist, but to live. In the contemplation of the life of Mr. RUSKIN, and the lessons he enjoins and enforces, the range truly is extensive, and we might readily fill much space in commenting upon the many phases introduced and interwoven in his words, and which constitute an integral condition of his own character, for, as a living epistle, he strives for the personal embodiment of his own conception of right and duty, and can be read of those whose perceptions have not been blunted by frequent rough contact with the hard crust of modern life, whose hearts are not inflamed by the unnatural heat of modern "enjoyment," or chilled into stupor by the freezing influence of lethargic indifference.

We will not attempt to draw aside the curtain which screens the private life from the public gaze. It is neither desired nor intended to pry with presumptive impertinence into the incidents and accidents of his personal existence, but it seems desirable to bring together some further fragments from the store yet untouched in considering specifically and separately the questions dealt with in previous papers, but which constitute essential elements in the art of life.

It appears needful, for instance, to review the charge frequently urged—perhaps in ignorance, certainly with injustice—against Mr. RUSKIN; that of, first, designating, and then dismissing, his teachings as matters of sentiment—the term used, of course, in an opprobrious sense. But he has vigorously defended his position. He has told us in "FORS CLAVIGERA": "Because I have passed my life in almsgiving, not in fortune hunting; because I have laboured

always for the honour of others, not my own; and have chosen rather to make men look to Turner and Luini, than to form or exhibit the skill of my own hand; because I have lowered my rents and assured the comfortable lives of my poor tenants, instead of taking from them all I could force for the roofs they needed; because I love a wood walk better than a London street, and would rather watch a sea-gull fly than shoot it, and rather hear a thrush sing than eat it; finally, because I never disobeyed my mother, and because I have honoured all women with solemn worship, and have been kind even to the unthankful and the evil; therefore the hacks of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar talks of the effeminate sentimentality of RUSKIN." This fragment of explanatory autobiography necessarily egoistical will not be judged egotistical save by those who wilfully pervert evidence for the sustenance of preconceived prejudice, or who indulge a spirit of hatred engendered by motives not yet fairly examined by other than the dim light of obstinate prejudgment, or stubborn partiality.

Let us not dismiss hurriedly this faculty of thought and feeling to which the world generally attaches not only no value, but rather invests with a certain foolish fear, as curiously inexplicable as some other fancies which pass for fallacies, but are solid facts nevertheless. Sentiment in itself is not to be feared—*by* itself, mere sentimentalism which arouses intention, but does not seek fulfilment; which deals with studied posture and vapid sophistry, that is perilous and lamentable. / But true sentiment is a Divine gift. God gave us hearts as well as heads and hands. Sentiment is a motor which helps to raise man to the higher level—an unknown quantity in the equation of life, with value yet undetermined, but an essential factor in the calculation, holding accurate place, and revealing at last its proper worth when, in the product of years, the problem is solved.

There is a beauty and a glory in the cloud and in the field which can be realised, but which cannot be fully expressed. The adornments of the natural world can be but imperfectly pictured by an arrangement of words and phrases. We cannot successfully adapt the alphabets of earth to the language of the soul. Our blunted senses and dusky vision are but finite at best.

We live by Admiration, Hope, and Love; and there are things which "eye hath not seen, nor ear heard;"—these influences make up largely the happiness of life. Mr. RUSKIN has thus expressed his views upon this question: "To watch the corn grow, and the blossoms set; to draw hard breath over the ploughshare or spade; to see, to think, to love, to hope, to pray—these are the things that make men happy; they have always had the power of doing this, they never will have power to do more. The world's prosperity depends upon our knowing and teaching these few things: but upon iron, or glass, or electricity, or steam in nowise."

In the simple life and its surroundings Mr. RUSKIN points out the true source of comfort; in implicit trust in God, absolute truth, earnest effort, and sustained action, our guiding duty. For such is promised the perfection of peace.

For this rich reward it is needful that the habit of contentment be cultivated—a petulant spirit denies repose. The incidents of daily life must be met, the events of existence are inevitable. "There are three things to which man is born: labour, sorrow, and joy. Each of these three things has its baseness and its nobleness. There is base labour, and noble labour. There is base sorrow, and noble sorrow. There is base joy, and noble joy. But you must not think to avoid the corruption of these things by doing without the things themselves. Nor can any life be right that has not all three. Labour without joy is base. Labour without sorrow is base. Sorrow without labour is base. Joy without labour is base." It is a serious thing to live!

In another place he has spoken of the real and the unreal—the true and the false—the ideal realized and unrealized. Man "has a true and false (otherwise called a living and dead, or a feigned or unfeigned) faith. He has a true and a false hope, a true and a false charity, and, finally, a true and a false life. . . . His false life is, indeed, but one of the conditions of death, or stupor, but it acts even when it cannot be said to animate, and is not easily known from the true. It is that life of custom and accident in which many of us pass much of our time in the world; that life in which we do what we have not purposed, and speak what we do not mean, and assent to what we do not understand; that life which is overlaid by the weight of things external to it, and is moulded by them, instead of assimilating them; that which, instead

of growing and blossoming under any wholesome dew, is crystallized over with it, as with hoarfrost, and becomes to the true life what an arborescence is to the tree, a candied agglomeration of thoughts and habits foreign to it, brittle, obstinate, and icy, which can neither bend nor grow, but must be crushed and broken to bits, if it stand in our way."

It may be said: In much of this there is the utterance of truths which every noble mind would receive as conditions necessary for the noble life. Admitted. The Sermon on the Mount, the glorious Gospel, grand and sublime, may also be received with general assent; yet an "eye for an eye" may serve as an illustration of the spirit of modern dealing as aptly as it served the purpose of the Master in revealing the economy of "them of old time;" the splendour of woven fabric and of rich ornament is deemed more glorious in the opinion of public perception than the lilies that girdle the mountain or the clouds that crown the peaks. We were, nevertheless, told by the Teacher sent from God plain truths upon these points in language simple, beautiful, and unmistakeable. We have not yet touched the depths of the words of Him, the True Poet, who came to reveal the Eternal and Divine to a wondering world so ready to criticize and so slow to learn.

Mr. RUSKIN has boldly made the Bible the standard and guide for the conduct of life. He has not found it necessary to reject such sentences as seem scarcely reconcileable (if there be such) with certain conceptions—or misconceptions—of the finite intellect, but has taken the principles of divine love and wisdom as his rule, and by faith and prayer has endeavoured to put precept into practice, and he finds all that is needed for the realization of the promises surrounding the beatitudes of the Scriptures.

The Bible is not merely a record of dead historical fact and collection of maxims that are to fade into forgetfulness with the advent of any new age of thought or theory. It is the Word of Life; a living Book; the Book for all conditions and for all time. It is a Lamp for other feet than those of the Psalmist, and will continue to throw the radiance of its light upon the Path, revealing the chasms of doubt and danger—the precipices of infidelity and unbelief.

As a teacher, Mr. RUSKIN is the expounder of these everlasting truths. He has sought no other guide for his thought and deed—

he found this one safe and sure. The line of duty is clearly defined, because the Commandments have been written indelibly upon the tablets of his heart. The "royal law according to the Scripture" is carefully regarded, for he realizes the deep significance of the Apostle's warning conveyed in the question he put to the Church at Corinth, "Who maketh thee to differ from another? and what hast thou that thou didst not receive?" He has but one answer to the question, which issued, first from the lips of him who sought shelter in evasive cowardice—a question repeated with semblance of surprise to-day, "Am I my brother's keeper?"

In the possession of this spirit of charity—which suffereth long and is kind—let us lay up in the storehouse of our thought this little sentence which may help to guide us into channels of right action and fit us for the duties of the day: "I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalry or contention with others, but for the help, delight, honour of others, and for the joy and peace of my own life."

CHAPTER XII.

RELIGION.

IN a note explaining the meaning and value attached to the word "Religion" by Mr. RUSKIN, in his writings, he has said, "I always use it impartially of all the forms of submission to a Supreme Being adopted by man; and such submission, involving moral obligation, is stated to be essential to all healthy human action."

Whilst it is not within the province of our present purpose to examine, and comment, in a critical spirit, upon points of orthodoxy—which by the way has been defined, with some show of truth, as *my* "doxy"—nor to enter upon a theological discussion, it seemed that a series of papers attempting to deal with the thoughts of an intensely religious mind would be strangely incomplete without some further direct evidence upon the subject of Religion itself as presented to that mind.

It has always been clear to the thoughtful that a moral life is not necessarily a religious life, that a religious life is not necessarily a secluded life; but the higher life, the Christian life, does incorporate morality and all that tends to its advancement, that it is concerned with the duties of to-day, and though doctors differ in the science of theology, as in other "ologies," there is in every faithful heart, in every sanctified spirit, a holy assurance of the Divine presence—a blessed realisation of the fulfilment of prophetic promise of "Immanuel—God with us." As a recognized leader of thought, and a teacher of a civilized and Christian community, it is well to seek, further, what Mr. RUSKIN really holds to be essential truths.

In one of his Oxford lectures, which gives his views upon the relation of Art to use—a subject in the treatment of which he

proposed to consider the mode in which Fine Art is founded upon, or may contribute to, the practical requirements of human life—he makes some observations upon the “divinity of all Art when it is truly fair or truly serviceable;” and in the closing sentences he gives some thoughts upon the usual benediction which greets the ear so often, and which pleads for the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost. He remarks that he does not know exactly what sense is attached to these expressions, but he wishes all to be positively assured that the three things actually exist and can be known and possessed—“First, by simply obeying the orders of the Founder of your religion, all grace, graciousness, or beauty and favour of gentle life will be given to you in mind and body, in work and in rest. The grace of Christ exists and can be had if you will. Secondly, as you know more and more of the created world, you will find that the true will of its Maker is that its creatures should be happy; when He has made everything beautiful in its time and its place, and that it is chiefly by the fault of men, when they are allowed the liberty of thwarting His laws, that creation groans and travails in pain. The love of God exists and you may see it, and live in it if you will. Lastly, a spirit does actually exist which teaches the ant her path, the bird her building, and men, in an instinctive and marvellous way whatever lovely arts and noble deeds are possible to them. Without it you can do no good thing. To the grief of it you can do many bad ones. In the possession of it is your peace and your power. And there is a fourth thing, of which we already knew too much. There is an evil spirit whose dominion is in blindness and in cowardice, as the dominion of the Spirit of Wisdom is in clear sight and in courage. And this blind cowardly spirit is for ever telling you that evil things are pardonable, and you shall not die for them, and that good things are impossible, and you need not live for them. . . . I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part, they will make every day’s work contribute to them. Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its short record

of some kindly thing done for others—some goodly strength or knowledge gained for yourselves.”

This may surely be accepted as something more than an indication that the fundamental truths, as to the Godhead, are held inviolate, though there have been occasional assertions that the Saviour, and His mediatorial attributes, were not properly recognized in the teachings of Mr. RUSKIN. This is but another instance of the error to which hypercritical impatience is prone, when, with hurried glance and unsympathetic thoughtlessness, it pounces upon a word here and a sentence there, raising upon this fragmentary foundation a theory often enough quite the reverse of fact.

There is no indication in any of Mr. RUSKIN'S works, so far as I know, to imply that he in any way attempted to ignore or weaken the full force of the inspired assertion which St. John gives in his First Epistle: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” What he *does* enjoin is that we should beware, lest by a thoughtless reliance upon the efficacy of the ceremonial alone, engendered perhaps by the extreme doctrine of vicarious authority, the Father is viewed as a consuming fire, waiting for vengeance—not delighting in mercy; and lest men strive not to cease from evil, if under the mistaken belief that pardon be purchaseable by payment, they are regardless of demeanour and duty. There has never been an attempt to express in the slightest degree a doubt that “where sin abounded, grace did much more abound;” but he *does* ask with all the earnestness of which he is capable, “Shall we continue in sin that grace may abound?” It is an easy thing to say “Lord, I believe,” but he asks for proof of allegiance; for a manifestation of the possession of faith which finds frequently such ready acknowledgment in profession. Faith living must be life working. If there is no healthy thought, no helpful word, no earnest deed, a mere creed is but a worthless formula, its repetition an empty sound.

The Prophets have spoken. The Word is free. Unprejudiced, search the Scriptures, as the Bereans of old, “whether these things be.” This is what Mr. RUSKIN asks. Turn, for instance, to the earlier verses of the Book of Isaiah. There note the word of censure spoken to those who would offer vain oblations, with all

observance of ritual, with spreading of hands, yea, and even with many prayers; followed, this, by the injunction "Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

This grand practical application is the teaching of the New Testament, and it is in no way opposed by any of the teachings of Mr. RUSKIN; indeed he is to such a degree inclined to literal and realistic interpretation, and application, of the Spiritual Truths of the Inspired Word, that he has spared no pains to show his lack of sympathy with those who indulge the speculative faculty so far as to render Revelation a series of veiled thoughts, of half-expressed truths which need elaboration or amendment,—theologians who theorize wonderfully, and whose strength appears not so much to rest in the fact that "It is written" as in the surmise "it is *meant* to be written:" yet, he urges the all truth that spiritual things are spiritually discerned. In this there is no conflicting thought; it is but a perfect testimony.

Further; he never evades. If there is a point which is not clear to his mind, he is not ashamed to confess it. Occasionally one comes across a refreshing confession that a certain Divine thought lies beyond the limit of his finite mind; that he has not the power to comprehend it, but possesses the faith to apprehend it. Upon other questions his mind is so made up as to experience no danger of subsequent doubt. For instance, in speaking of responsibility and free will he says—"I settled all these matters for myself before I was ten years old by jumping up and down an awkward turn to four steps in my nursery stairs, and considering whether it was likely that God knew whether I should jump only three, or the whole four at a time. Having settled it in my own mind that He knew quite well, that I did not, which I should do; and also whether I should fall or not in the course of the performance—that I was altogether responsible for taking care not to—I never troubled my head more on the matter from that day to this."

On prayer he has spoken with reverence, fervour, and power, and with all that original force which has made startling disclosures to those who have, through an easy composure, fallen victims to a false peace, of which danger the Gospel gives continual warning. In one passage upon this point, where he assumes address to young

girls, he speaks thus :—" You have, I suppose, good food, pretty rooms to live in, pretty dresses to wear, power of obtaining every rational and wholesome pleasure ; you are, moreover, probably gentle and grateful, and in the habit of every day thanking God for these things. But why do you thank Him ? Is it because in these matters, as well as in your religious knowledge, you think He has made a favourite of you ? Is the essential meaning of your thanksgiving, ' Lord, I thank thee that I am not as other girls are, not in that I fast twice in the week while they feast, but in that I feast seven times in a week while they fast ; ' and are you quite sure this is a pleasing form of thanksgiving to your heavenly Father ? Suppose you saw one of your own true earthly sisters. Lucy or Emily, cast out of your mortal father's house, starving, helpless, heartbroken ; that every morning when you went into your father's room, you said to him, ' How good you are, father, to give me what you don't give Lucy, ' are you sure that, whatever anger your parent may have just cause for against your sister, he would be pleased by that thanksgiving, or flattered by that praise ? Nay, are you even sure that you *are* so much the favourite ; suppose that, all this while, he loves poor Lucy just as well as you, and is only trying you through her pain, and perhaps not angry with her in anywise, but deeply angry with you, and all the more for your thanksgiving " ?

Upon questions of church polity and their bearing, it is hardly necessary now to speak, though much has been written thereon. In his pamphlet " ON THE CONSTRUCTION OF SHEEPFOLDS," the question of responsibility of pastoral charge has been freely reviewed, and in other writings he has spoken plainly to those who have been entrusted to the ministry of the Word, and upon the evils that may attend the mere officialism of a paid ministry, where the lips may perchance be moved, not in interpretation of the feelings of the soul, but simply in accordance with a prescribed form of ritual, or the habit of " service."

He has tried to remove the barrier which distinguishes a section of the people as amenable to special surroundings secured by the adoption of " holy orders," and asks that the term be viewed, not in its restrictive sense, but that every life be regarded as consecrated to the Master's use, and to the duties of a right service. He points out that men not in sacerdotal office " in the Church " are led to sup-

pose themselves, by an admission of the nature indicated, in some way "unholy," and that "therefore they may sin with more excuse, and be idle and impious with less danger than the clergy; especially they consider themselves relieved from all ministerial functions, and as permitted to devote their whole time and energy to the business of this world. No mistake can possibly be greater. Every member of the Church is equally bound to the service of the Head of the Church; and that service is pre-eminently the saving of souls. There is not a moment of man's active life in which he may not be indirectly preaching; and throughout the great part of his life he ought to be *directly* preaching and teaching both strangers and friends; his children, his servants, and all who are in any way put under him, being given to him as special objects of his ministration. So that the only difference between the Church officer and a lay member is either a wider degree of authority given to the former, as apparently a wiser and better man, or the special appointment to some office more easily discharged by one person than by many."

CHAPTER XIII.

WORKS.

FREE comment has often been made upon the mode chosen by Mr. RUSKIN in publishing and selling his works. Few authors have written so much, yet his books are scarcely ever seen upon the well-stocked shelves of the bookseller.

This has helped to induce a widely expressed belief that Mr. RUSKIN's books are difficult to obtain, and, at times, a volume commands a price, at public auction, higher than that at which it might be bought new from the publisher, so widely prevailing is the misconception with regard to a supposed difficulty.

In a leaflet setting forth his views upon the subject, Mr. RUSKIN writes :—"The series, of which this volume forms a part, will contain all that I think useful of my former writings, so joined to my present work as to form a consistent course of teaching. . . . The volumes will each contain, on the average, two hundred pages of text ; and those which are illustrated never more than twenty-one plates, rarely so many. They will all be clearly printed and well bound ; and I intend the price asked for them by the retail bookseller to be twenty shillings for those without plates, and thirty for the illustrated volumes, of which, however, I fear there cannot be many. . . . Some will be worth a little less than others ; but I want to keep my business simple, and I do not care that anybody should read my books who grudges me a doctor's fee per volume.

"Also I find, in the present state of trade, that when the retail price is printed on books, all sorts of commissions and abatements take place, to the discredit of the author, and, I am convinced, in the end, to every one else's disadvantage. I mean, therefore, to

sell my own books at a price from which there shall be no abatement—namely, 18s. the plain volumes, and £1 7s. 6d. the illustrated ones. My publisher, Mr. G. Allen, Sunnyside, Orpington, Kent, will supply the volumes, as per list, without abatement, carriage paid, to any person in town or country."

This, then, disposes of any imagined difficulty in obtaining such of Mr. RUSKIN's works as are now issued, and those who are familiar with them need no assurance that printer and binder have succeeded in combining the qualities of clearness, beauty, and strength, leaving nothing to be desired by the most fastidious lover of books. Depth of thought expressed in finest melody of language, set forth in bold clearness of well-set page, gilt edged, bound and lettered with consummate care—a volume thus prepared is surely "a joy for ever."

At the age of sixteen Mr. RUSKIN ventured to take his first step in the paths of literature. The *Magazine of Natural History*, conducted by J. C. Loudon, contained in Vol. VII. (1834) an article signed J. R. entitled "Enquiries on the Causes of the Colour of the Water of the Rhine." Since that date scattered writings have found record in the *London Monthly Miscellany*, *Quarterly Review*, *Cornhill Magazine*, the *Geologist*, the *Geological Magazine*, the *Art Journal*, the *Contemporary Review*, the *Nineteenth Century*, &c.; besides numerous letters to the daily press (now gathered together by "An Oxford Pupil," in two volumes, entitled "ARROWS OF THE CHASE"); several introductions to works of other authors, and the many volumes of his own which we will now endeavour to tabulate in the order in which they were issued.

"THE POETRY OF ARCHITECTURE," with illustrations by the author, and other papers, signed Kata Phusin, written for the *Architectural Magazine*, and subsequently gathered in one volume.

"SALSETTE AND ELEPHANTA." The Newdegate Prize Poem for 1839 at the University of Oxford.

"MODERN PAINTERS"—5 volumes—the first in 1843, the fifth in 1860. A book "not written either for fame or for money, or for conscience sake, but of necessity." The work upon which more than any other, perhaps, rests the reputation of the author. A new edition of the work was issued in 1873, since which date it has not been republished; it is

consequently scarce and eagerly sought. Complete sets fetch high prices and are difficult to meet with.

"SEVEN LAMPS OF ARCHITECTURE." 1849. The grandeur and poetry of the subject have apparently aroused feelings deeply seated in the heart of the author, some of the passages are brilliant in eloquence of the highest order. The headings of the divisions of the book—the "lamps"—are the Spirits of Sacrifice, Truth, Power, Beauty, Life, Memory, and Obedience—and the mention of these will indicate, in some measure, the scope and character of the work.

"COLLECTED POEMS." In order of sequence this now rare volume finds its place here. Many of the poems first appeared in "Friendship's Offering," but the book is so rare as to be now practically unobtainable.

"KING OF THE GOLDEN RIVER." 1851. A delightful story full of beauty and pathetic interest, written first for the little child of a friend; but, happily, subsequently published, with illustrations by Mr. Richard Doyle; the legend has been told and told again.

"PRE-RAPHAELITISM." 1851. A pamphlet written for the encouragement and defence of those young artists who were prepared to "go to nature in all singleness of heart, . . . rejecting nothing, and scorning nothing."

"THE STONES OF VENICE." 1851. Truly a "Sermon in Stones."

"EXAMPLES OF THE ARCHITECTURE OF VENICE." 1851. An atlas folio of rare beauty illustrative of the "Stones."

"NOTES ON THE CONSTRUCTION OF SHEEPFOLDS." 1851. A pamphlet upon "folds" of the Church, and questions arising on points of Church polity.

"GIOTTO AND HIS WORKS IN PADUA." 1854. A comment upon the works of Giotto, issued under the auspices of the Arundel Society.

"LECTURES ON ARCHITECTURE AND PAINTING." 1854.

"THE OPENING OF THE CRYSTAL PALACE." 1854. A tract now difficult to meet with. A piece of criticism cleverly delivered, and a timely antidote to the lavish bestowal of praise which the opening of the "Palace" evoked.

"NOTES ON SOME OF THE PRINCIPAL PICTURES EXHIBITED AT

- THE ROYAL ACADEMY," issued from 1855 to 1859, recommenced in 1875 but not continued.
- "THE HARBOURS OF ENGLAND." 1856. Turner's drawings, engraved by Thomas Lupton, with notes by Mr. Ruskin. A work of great interest.
- "THE POLITICAL ECONOMY OF ART." 1857. Now known under the newer title of "A Joy for Ever" (and its price in the market). The substance of lectures delivered in Manchester, and not confined to art alone.
- "THE ELEMENTS OF DRAWING." 1857. A scarce book, as it is not now published; Mr. Ruskin's views upon art teaching being embodied in "THE LAWS OF FESOLE."
- "THE ELEMENTS OF PERSPECTIVE." 1859.
- "THE TWO PATHS." 1859. An interesting volume on art adaptation and decorative design. The earlier editions have two beautiful plates. In the last edition these do not appear, a fact which Mr. Ruskin observes will, he hopes, "render the old volume more or less classical among collectors."
- "INAUGURAL ADDRESS DELIVERED AT CAMBRIDGE" in 1858.
- "UNTO THIS LAST." 1862. (3s. 6d.) A reprint of four famous essays upon the first principles of political economy, which first appeared in the *Cornhill Magazine*. The questions treated in this little manual are of highest moment, and Mr. RUSKIN has given distinct testimony to his belief that it contains "the truest, rightest-worded, and most serviceable things" he has ever written.
- "SESAME AND LILIES." 1865. A book divided into three sections dealing with (a) books and reading; (b) the education of girls; and (c) the mystery of life.
- "ETHICS OF THE DUST." 1865. (5s. and 7s. 6d.) A treatise upon the elements of crystallization. Written in dialogue form. It is specially attractive as the only work of Mr. RUSKIN's in which this style is observed; the language, too, is musical and beautiful.
- "THE CROWN OF WILD OLIVE." 1866. Three lectures on Work, Traffic, and War. Deep in philosophic power and argument; full of poetry and pathos.
- "TIME AND TIDE, BY WEARE AND TYNE." 1867. Twenty-five letters on the laws of work.

- "**QUEEN OF THE AIR.**" 1869. A ramble in the fields of mythology. A study of the Greek myths of cloud and storm, and the lessons they teach us.
- "**LECTURES ON ART.**" 1870. A series of lectures delivered by Mr. RUSKIN, as Slade Professor, before the University of Oxford, in Hilary Term, 1870.
- "**FORS CLAVIGERA.**" Commenced in 1871, and, with interruptions, still continued. A series of letters addressed to the "Workmen and labourers of Great Britain." Discursive in their treatment of men and things, with many striking references to current events.
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- "**FRONDES AGRESTES.**" 1875. (8s. 6d.) "Readings in Modern Painters, chosen at her pleasure, by the author's friend, the Younger Lady of the Thwaite, Coniston." With notes by Mr. RUSKIN.
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